Islam Question & Answer

English

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Allah FAQ

Frequently Asked Questions

If Allah (God) created everything - then who created God?

How can you believe in God ?

Can God do anything ?

Can you prove there is a God ?

Total : (13 Q & A)

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"Allah" **- FAQ**

Frequently Asked Questions

Questions atheists usually ask about Allah might vary but, they're predictable.
Consider these:

1. **"Is there evidence God Exists?"**
2. **"How can we prove there is a God?"**
3. **"Where is God?"**
4. **What is the origin of God? Where did He come from?**
5. **"Can God do anything?"**
6. **"Why did God create everything?"**
7. **"Is God pure, loving and fair - Where does evil and injustice come from?**
8. **"Does everything happen according to God's Plan? -**
9. **"If there is only one God, then why are there so many religions?**
10. **"How do you know that the Quran is really from God?"**
11. **"Why does the Quran say "We" and "He" when referring to Allah?**
12. **"Is 'Allah' the same God of the Jews and Christians?"**
13. **"Is Allah going to treat Jews and Christians the same as Muslims?**

1. "Is there evidence God exists?"

Answer:

Yes. Allah has sent down miracles, revelations and messengers to give clear proofs He exists and more important, what we should do once we come to this realization.

Allah has sent prophets and messengers with many proofs throughout the ages for people to be able to clearly see with their own eyes and to be able to use their own senses the miracles and proofs pointing to the fact, Allah does in fact, exist.

Miracles of prophets and messengers of Allah have come to people through the ages. Moses, peace be upon him, showed many miracles to pharoah and to the children of Israel. Plagues, locusts, water turning to blood, his stick becoming a snake, the voice in the burning bush and the parting of the Red Sea were are clear miracles for the people of Moses time.

Again, Allah sent Jesus, the son of Mary, peace be upon him, with clear miracles for the people of his time. Speaking from the cradle while still a new born infant, creating birds from clay, curing the sick, giving sight to the blind and even bringing a dead man back to life, were all clear signs to the people to know Jesus, peace be upon him, was a messenger of Allah as was Moses before him.

Muhammad, peace be upon him, was the last and final messenger of Allah, and he was sent to all of mankind. Allah sent him with a number of miracles, not the least of which was the Quran. The predictions and propheies of Muhammad, peace be upon him, have come true even in this century and the Quran has been used to convince even scientists of the existence of Allah.
[Please visit "Science Proves Allah": Watch video of famous scientists admit Quran is from Allah and even accept Islam]

The Quran is the best of proofs for the existence of Allah and today over one and half billion people memorize and rectie from the exact text, in the exact same language it was revealed in; Arabic. More than 10 million Muslims have completely memorized the entire Quran from cover to cover, and can recite it from memory without looking at it.

No one sees or hears Allah, not even the prophet Muhammad, peace be upon him. Nor are we able to use our senses to make some kind of contact with Him. However, we are encouraged in Islam to use our senses and our common sense to recognize all of this universe could not possibly come into existence on its own. Something had to design it all and then put it into motion. This is beyond our ability to do, yet it is something we can understand.

We know from the teachings of Muhammad, peace be upon him, the proofs for the existence of God (Allah) are most obvious to us in our everyday surroundings. Anyone with understanding would quickly acknowledge His existence provided they are not so stubborn as to ignore the obvious

evidencers in front right in front of us.

We don't have to see an artist to recognize a painting, correct? So, if we see paintings without seeing artists painting them, in the same way, we can believe Allah created everything without having to see Him (or touch, or hear, etc.).

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2. "How can we prove there is a God?"

Answer:

Note: "Proving" God exists is really not our purpose. We are only interested in providing clear statements based on facts and logic and then allow the individual decide for themselves who they would like to believe. There have always been people who believed in the existance of God and there have always been those who have denied in His existance. We must realize there are those who will never believe no matter how much proof or evidence we produce. The reason is some people don't want to believe in a Creator or Sustainer. They would not like to consider one day they will have to answer for their actions and for their refusal to acknowledge their Benefactor to whom they owe their very existance. We come to know it is not so much a matter of us trying to convey our beliefs as it is for them to set aside preconceived perjudices against proper belief. Meaning: this is really a matter of guidance from Above. If they refuse even with evident proofs in front of them, this is not between us and them; it is between them and their Creator. Again, it is not our job to "prove" anything to anyone. We only need to present the facts in truth and allow the listener to make up their own mind.

We just begin with simple logic. When something is right in front of our eyes it is difficult to deny it, right? Asking rhetorical questions can be very helpful in presenting our case. Begin by asking the question; "Can you prove you exist?" Yes, of course you can. You merely use your senses to determine what you can see, hear, feel, smell, taste and you have emotions as well. All of this is a part of your existence. But this is not how we perceive God in Islam. We can look to the things He has created and the way He cares for things and sustains us, to know there is no doubt of His existence.

One approach is to suggest simple yet convincing experiements anyone could comprehend. For instance, say to someone, "Consider this the next time you are looking up at the moon or the stars on a clear night; could you drop a drinking glass on the sidewalk and expect it would hit the ground and on impact it would not shatter, but it would divide up into little small drinking glasses, with iced tea in them? Of course not."

Another example is have them consider what might happen if a tornado came through a junkyard and tore through the old cars; would it leave behind a nice new Mercedes with the engine running and no parts left around? Naturally not.

Or ask someone to consider what it would be like if someone told us about a fast food restaurant operating itself without any people there? The food just cooks itself, flys from the kitchen to the table and then when we are done, the dishes jump back the kitchen to wash themselves. This is too crazy for anyone to even think about.

After reflecting on all of the above, how could we look to the universe above us through a telescope or observe the molecules in a microscope and then think all of this came about as a result of a "big bang" or some "accident?"

(see also "Quran")

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3. "Where is God?"

Answer:

Some other religions teach "God is everywhere." This is actually called "pantheism" and it is the opposite of our believe system in Islam. Allah tells us clearly there is nothing, anywhere in the universe like Him similar to his likeness, nor is He ever in His creation.

He tells us in the Quran He created the universe in six "yawm" (periods of time) and then He "astawah 'ala al Arsh" (rose up, above His Throne). He is there (above His Throne) and will remain there until the End Times.

Allah has such complete Knowledge as to be able to Know all things past, present and future in all places at exactly the same time. The same can be said for His absolute Hearing and Seeing. In this way, His Knowledge, His Hearing, His Sight are everywhere simultaneously.

In this regard, the prophet Muhammad, peace be upon him, told us He is as close to us as our jugular vein. He also explained Allah "with us" when we are in sincere worship to Him and in times of need. Naturally, this would not compromise His existance outside of His creation.

The Quran offers us a more detailed understanding of Where (and Who) Allah is.

7 - Al-A'raf. Verse 54
Certainly your Lord is Allah, Who created the heavens and the earth in six *yaum* (days or periods of time), and then He *Istawa* (rose above) His Throne. He He brings the night as a cover over the day rapidly, and the sun, the moon, the stars subject to

His Command. Surely, His is the Creation and the Commandment. Blessed be Allah, the Lord of the universe!

10 - Yunus. Verse 3
Indeed, your Lord is Allah, Who created the heavens and the earth in six *yaum* (days or periods of time), and then He *Istawa* (rose above), His Throne, disposing the affair of everything. No intercessor (can plead with Him) except by His Permission. This is Allah, your Lord, so worship Him. Won't you then remember?

11 - Hud. Verse 7.
And He it is Who created the heavens and the earth in six *yaum* (days or periods of time), and then He *Istawa* (rose above) His Throne, in that He would test you as to which of you is the best in deeds. But if you say to them: "You certainly are going to be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."

25 - Al-Furqan. Verse 59
Who created the heavens and the earth in six *yaum* (days or periods of time), and then He *Istawa* (rose above) His Throne. The Most Beneficent! Ask Him, as He is Al-Khabir (The All-Knower of everything).

32 - AsSajdah. Verse 4
Who created the heavens and the earth in six *yaum* (days or periods of time), and then He *Istawa* (rose above) His Throne. You (mankind) have none, besides Him, as a Wali (protector or helper etc.) or an intercessor. Won't you then remember (accepting admonishment)?

50 - Qaf. Verse 38
And indeed We (Allah uses the word "We" in the royal sense like the king who says, "We decree the following...", this is not in the plural) created the heavens and the earth and everything in between in six days and fatigue never touched Us (again, this is the royal "Us" not plural).

57 - Al-Hadid. Verse 4
He is the One Who created the heavens and the earth in six *yaum* (days or periods of time), and then He *Istawa* (rose above) His Throne. He knows what goes into the earth and what comes forth from it, what descends from the heaven and what ascends up to it. And He is with you (by His Knowledge) wheresoever you may be. And Allah is the All-Seer of what you do.

We observe from these statements a very logical approach to understanding the nature of God without comparing Him to creation or putting Him in His creation.

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4. "What is the origin of God - Where did God come from?"

Answer:

Both the Bible and the Quran tell us God has always existed and there never was a time He did not exit. As such, He is the Eternal, without beginning and without end. He is the only creator and sustainer of all that exists and nothing and no one exists alongside Him, nor does He

have any partners. He tells us, He is not created, nor is He like His creation in anyway. He calls Himself by a number of names and three of them are:

- **A) The First - (Al-Awal)**
- **B) The Last - (Al Akhir)**
- **C) The Eternal and the One who is sought after by His creation, while He has no need from them at all.** (As-Samad)
- **D) He is not a man and He has no progeny or offspring.**
- **E) He is not what He creates nor is He compared to it.**

He always has existed and He never was created, as He is not like His creation, nor similar to it, in any way.

The prophet Muhammad, peace be upon him, explained the devil would come to a person and ask them questions about creation; "Who created this or that?" to which the reply would be; "Allah" until he would ask; "Who created Allah?" At this stage the prophet advised us to drop this train of thought. Obviously, God - the real God, must be eternal and not have to be created.

The Quran tells us:

Allah! La ilaha illa Huwa (There is no god to worship except Him), the **Ever Living**, the **Sustaniner and Protector of all that exists**. He doesn't get tired and He doesn't sleep. Everything in the universe belongs to Him. Who then, could intercede between Him and his creatures without His Permission? He Knows everything about them and they have no knowledge except as He wills. His kursi (stool or chair) extends over the entire universe and He never grows weary of guarding and preserving it. **He is Most Hight, the Most Great.**
[This Verse 2:255 is called Ayat-ul-Kursi.] Surah Baqarah 2:255

This verse truly presents the comprehensive represenation of God in a way without trying to define Him by comparing Him to His creation, but rather as being the Absolute in all of His Attributes and Characteristics.

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5. "Can God do anything? - For example: "Can He make a rock so big - nothing can move it?" - If He did make a rock so big nothing could move it, would this mean He couldn't move it too? Or would it be impossible for Him to make something so big He couldn't move it?"

Answer:

Allah tells us "Allah is capable of doing anything He Wills to do." It should be noted in Islam we understand Allah never Wills to do anything that would make Him no longer be Allah. That is to say, He would never die as this would mean He is no longer "The Eternally Alive" (one of His charateristics mentioned in the Holy Quran).

Therefore, He can make a rock (or anything else for that matter) so large or heavy - nothing in the entire universe can move it. As regards Allah "moving" it, He is not in the universe and He does not resemble His creation. Therefore, Allah is never subject to the Laws of the Creation because He is both the Creator and the Law Giver. Whenever He wants anything done, He merely says "Qun! Faya Qun!" (Be! And so it will be!)

2 - Al-Baqarah. Verse 117 (Speaking about Himself, Allah says):
The Originator of the heavens and the earth. When He decrees a matter, He only says "BE!" - and it is.

3 - Al-Imran. Verse 47
She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allah (God) creates what He wills. When He has decreed something, He says to it only: "BE!" and it is.

3 - Al-Imran. Verse 59
Verily, the likeness of Jesus before Allah (God) is the likeness of Adam. He created him from dust, then (He) said to him: "BE!" - and he was.

6 - Al-Anam. Verse 73
It is He Who has created the heavens and the earth in truth, and on the Day of Resurrection He will say: "BE!", - and it shall become. His Word is the truth. His will be the dominion on the Day when the trumpet will be blown. AllKnower of the unseen and the seen. He is the AllWise, Well-Aware (of all things).

16 - An-Nahl. Verse 40
Verily! Our Word unto a thing when We intend it, is only that We say unto it: "BE!" and it is.

19 - Maryam. Verse 35
It befits not Allah (in His Majesty) that He should beget a son. Glorified and Exalted is He. When He decrees a thing, He only says to it, "BE!" and it is.

36 - YaSeen. Verse 82
Verily, His Command, when He intends a thing, is only that He says to it,

"BE!" and it is!

40 - Ghafir. Verse 68
He it is Who gives life and causes death. And when He decides upon a thing He says to it only: "BE!" and it is.

Creation as we see from these verses, is not a difficult thing for God at all. He merely gives a Command and everything comes about according to His Will.

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6. "Why did God create everything?"

Answer:
Allah says in His Quran He did not create all of this for any foolish purpose. Allah Says:

51 - Az-Zariyat
And I did not Create the jinn and humans except they should worship Me. 51:56

He created us for the purpose of worshiping Him, Alone and without any partners.

11 - Hud
And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."

Allah has created all we call the universe as a test for us. This is not our final destination. What we might consider to be "bad" or "good" could actually be quite the opposite.

67 - Al-Mulk
Blessed is He in Whose Hand is the dominion, and He has the Ability to do all things. 67:1
(He's the One) Who has created death and life, so He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving; 67:2
(Hes' the One) Who has created the seven heavens one above another, you can see no fault in the creations of the Most Beneficent. Then look again: "Can you see any rifts?" 67:3
Then look again and yet again, your sight will return to you in a state of humiliation and worn out. 67:4

The Quran tells us about the nature of mankind and how quickly we forget the many wonderful blessings provided to us daily. Allah describes our attitude clearly in His Quran:

39 - Az-Zumar
And when some hurt touches man, he cries to his Lord (Allah Alone), turning to Him in

repentance, but when He bestows a favor upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allah, in order to mislead others from His Path. Say: "Take pleasure in your disbelief for a while: surely, you are (one) of the dwellers of the Fire!" 39:8

We forget, as we were created to forget. And this is a part of our test. Will we only use a selective memory and overlook what we owe to our Creator and Sustainer? Or will we be appreciative even when we are suffering some hardship or setback in this life?

89 - Al-Fajr
As for mankind, whenever his Lord tests him giving him honor and gifts, he says (bragging): "My Lord honors me." 89:15
But whenever He tests him by withholding his livelihood, he says: "My Lord has disgraced me!" 89:16

Then Allah makes clear to us the real reasoning behind all that is taking place:

Nay! But (it is because) you do not treat orphans with kindness and generosity. 89:17
And you do not encourage feeding of the poor! 89:18
And you devour inheritance with greed, 89:19
And you love wealth with abounding love! 89:20

Allah has created us and given us so much, yet we are so careless concerning His Right to be worshipped exclusively and deny the Day of Judgment wherein we will all be asked concerning His Generosity.

82 - Al-Infitar
O man! What has made you careless concerning your Lord, the Most Generous? 82:6
Who created you, fashioned you perfectly, and gave you due proportion; 82:7
In whatever form He willed, He put you together. 82:8
Nay! But you deny the Recompense (reward for good deeds and punishment for evil deeds). 82:9

And how will we view our condition and surroundings? And how will we treat others around us? Are we considerate of others and are we quick to blame or quick to forgive? All of these things are a part of our test, the things we will be asked about on the DAy of Judgment.

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7. "Is God pure, good, loving and fair? - If so, then where does evil, hatred and injustice come from?"

Answer:
Allah tells us He is Pure, Loving, and absolutely Just in every respect. He says He is the Best of Judges. He also tells us the life we are in here is a test. He has created everything existing and He created whatever happens as well. There is nothing in this existence except what He has

created. He also says in the Quran He created evil (although He is not evil). He is using this as one of the many tests for us.

Consider people who do so much evil in the earth and then live to a ripe old age in the splender and wealth of their ill-gotten gains and die without ever being taken to task for their deeds. Where is the justice or fairness in this? Allah provides a clear answer for us in Quran as to what is in store for these most evil of people:

A brief enjoyment in this world! - and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in Allah, belie His Messengers, deny and challenge His proofs, signs, verses, etc.] 10:70

That Day mankind will proceed in scattered groups that they may be shown their deeds. 99:6
So whoever does good equal to the weight of an atom, shall see it. 99:7
And whoever does evil equal to the weight of an atom, shall see it. 99:8

Do people think that they will be left alone because they say: "We believe," and will not be tested. 29:2
And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test). 29:3
Or those who do evil deeds think that they can outstrip Us (i.e. escape Our Punishment)? Evil is that which they judge! 29:4
Whoever hopes for the Meeting with Allah, then Allah's Term is surely coming. and He is the All-Hearer, the All-Knower. 29:5
And whosoever strives, he strives only for himself. Verily, Allah is free of all wants from the 'Alamin (mankind, jinns, and all that exists). 29:6
Those who believe [in the Oneness of Allah (Monotheism) and in Messenger Muhammad peace be upon him , and do not apostate because of the harm they receive from the polytheists], and do righteous good deeds, surely, We shall remit from them their evil deeds and shall reward them according to the best of that which they used to do. 29:7
And We have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return, and I shall tell you what you used to do. 29:8
And for those who believe (in the Oneness of Allah and other items of Faith) and do righteous good deeds, surely, We shall make them enter in (the entrance of) the righteous (i.e. in Paradise). 29:9
Of mankind are some who say: "We believe in Allah," but if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah's punishment, and if victory comes from your Lord, (the hypocrites) will say: "Verily! We were with you (helping you)." Is not Allah Best Aware of what is in the breast of the 'Alamin (mankind and jinns). 29:10
Verily, Allah knows those who believe, and verily, He knows the hypocrites [i.e. Allah will test the people with good and hard days to discriminate the good from the wicked (although Allah knows all that before putting them to test)]. 29:11

Reward and punishment are definitely a part of the Next Life on a very permanent basis. Those who suffer in this life and seemly have nothing to show for all their hard works, good deeds and sacrifices and maintaining the faith can look forward to a far greater reward in a place where these things will not be temporary but rather they will be for eternity. Those who corrupt, vilolate, injure and do evil and destruction seem to escape any justice here, yet in the Next Life they too will see the fruits of their labors, and certainly they will be paid according to what they have done as well.

As regards oppression, this is something Allah forbids for Himself to do to anyone and He hates it when anyone oppresses someone else. He does have absolute power over everything. He allows sickness, disease, death and even oppression so we can all be tested in what we do.

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8. "Does God know everything that is going to happen? - Does He have absolute control on the outcome of everything? - If so, how is that fair for us? Where is our free will then?"

Answer:

Allah Knows everything that will happen. The first thing that He created was the "pen" and He ordered the pen to write. The pen wrote until it had written everything that would happen. And then Allah began to create the universe. All of this was already known to Him before He created it. He does have absolute and total control at all times. There is nothing that happens except that He is in total control of it at all times.

9 - At-Taubah
...Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise.

It is Allah alone, Who has this "All-Knowing" attribute. As the Quran tells us:

12 - Yusuf
... Truly He! Only He, is the All-Knowing, the All-Wise. 12:100

And Allah only, has Free Will, He Wills whatever He likes and it will always happen as He wills. We have something called, "Free choice." The difference is that what Allah "Wills" always happens and what we choose may or may not happen. We are not being judged on the outcome of things, we are being judged on our choices. This means that at the core of everything will always be our intentions. Whatever we intended, is what we will have the reward for. Each person will be judged according to what Allah gave them to work with, how they used it and what they intended to do with it.

As regards the actual "Judgment Day" - Allah tells us that everything we are doing is being recorded and not a single tiny thing escapes from this record. Even an atom's weight of good will be seen on the Day of Judgment and even a single atom's weight of evil will be seen too.

99 - Az-Zalzalah
On That Day (of judgment) mankind will proceed in scattered groups and they will be shown their deeds. 99:6
So whoever does good equal to the weight of an atom, shall see it. 99:7
And whoever does evil equal to the weight of an atom, shall see it. 99:8

The one who will bring the evidences against us will be ourselves. Our ears, tongue, eyes and all of our bodies will begin to testify against us in front of Allah on the Day of Judgment. None will be oppressed on that Day, none will be falsely accused.

He could have put everyone in their respective places from the very beginning, but the people would complain as to why they were thrown in Hell without being given a chance. This life is exactly that; a chance to prove to ourselves who we really are and what we would really do if we indeed had a free choice.

Allah Knows everything that will happen, but we don't. That is why the test is fair.

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9. "If there is only one God, then why are there so many religions?

Answer:
All religions originated with Allah and then people began to add or take away from the teachings so as to take control over each other.

5 - Al-Maidah
This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your religious Way of life for you, completed My Favour upon you, and have chosen for you to surrender and submit to me in peace as your religious way of life. 5:3

Allah does not force anyone to submit to Him. He has layed out a clear path and then made it known to them the two ways (Heaven or Hell). The person is always free to make his or her own choice.

2 - Al-Baqarah
There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in taghut (false gods and false worship) and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower. 2:256
Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliya (supporters and helpers) are Taghut [false gods and false worship.], they bring them out from light into darkness. Those are

the dwellers of the Fire, and they will remain there forever. 2:257

There is not complusion in the way of "Islam." Whoever choses to worship Allah without partners and is devoted to Him and is obeying His commands as much as possible, has grasped the firm handhold that will never break. Whoever denies God and choses some other way to worship or not to believe at all, for them there is an eternal punishment that is most horrible (Hell).

People began to seperate into different groups due to their rejection of truth and denial of clear proofs becoming evident to them from their Lord.

98 - Al-Baiyinah
And the people of the Scripture (Jews and Christians) not differ amongst themselves until after clear evidence came to them. 98:4
And they were not commanded anything more than this; to worship Allah, alone (without making partners with Him in worship) and establish regular devotional prayers and pay the charity due to the poor; and this is the correct Way (way of life and religion). 98:5

Allah warns the Muslims not to fall into the same trap as the people before them, by disputing with each other and seperating into different religious groups:

And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. 3:105
On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."3:106

People lied about the revelations, changed their scriptures and abused and even murdered the prophets whom Allah sent to them.

3. Al-Imran 79
And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allah," but it is not from Allah; and they speak a lie against Allah while they know it. 3:78
It is not (possible) for any human being to whom Allah has given the Book and Al-Hukma (the knowledge and understanding of the laws of religion, etc.) and Prophethood to say to the people: "Be my worshippers rather than Allah's." On the contrary (he would say): "Be you Rabbaniyun (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it." 3:79

Prophets of Allah only ask people to worship Allah, as One God without partners. They would never ask people to worship them or anyone or anything else. Allah tells us in the Quran:

3 - Al-Imran 81
Nor would he (a messenger of Allah) order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allah's Will? 3:80

Man made religions are an abomination before the Lord and will never be accepted.

3. Al-Imran 83
Do they seek other than the regious way of life of Allah (the true Islamic Monotheism worshipping none but Allah Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. 3:83

Allah will only accept true submission, obedience and in purity and peace to His commandments.

3 - Al-Imran
And whoever seeks a Way of life other than submission and surrender to Allah's Will (Islam), it will never be accepted of him, and in the Hereafter he will be one of the losers. 3:85

To believe in Allah and follow His Commandments has been the message of all prophets of m

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10. "How do you know that the Quran is really from God?"

Answer:

Muslims have something that offers the most clear proof of all - The Holy Quran. There is no other book like it anywhere on earth. It is absolutely perfect in the Arabic language. It has no mistakes in grammar, meanings or context. The scientific evidences are well known around the entire world, even amongst non-Muslim scholars. Predictions in the Quran have come true; and its teachings are clearly for all people, all places and all times.

Surprisingly enough, the Quran itself provides us with the test of authenticity and offers challanges against itself to prove its veracity. Allah tells us in the Quran:

Haven't the unbelievers considered if this was from other than Allah, they would find within it many contradictions?

Another amazing challange from Allah's Book:

If you are in doubt about it, bring a book like it.

And Allah challanges us with:

Bring ten chapters like it.

And finally:

Bring one chapter like it.

No one has been able to produce a book like it, nor ten chapters like it, nor even one chapter like it. It was memorized by thousands of people during the lifetime of Muhammad, peace be upon him, and then this memorization was passed down from teacher to student for generation after generation, from mouth to ear and from one nation to another. Today every single Muslim has memorized some part of the Quran in the original Arabic language that it was revealed in over 1,400 years ago, even though most of them are not Arabs. There are over nine million (9,000,000) Muslims living on the earth today who have totally memorized the entire Quran, word for word, and can recite the entire Quran, in Arabic just as Muhammad, peace be upon him, did 14 centuries ago.

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11. "Why does the Quran use "WE" and "HE" in Quran when referring to God (Allah)?"

Answer:

This is a good question and one that Bible readers have also asked about. The term "We" in the Bible and in the Quran is the royal "We" - as an example when the king says, "We decree the following declaration, etc." or, "We are not amused." It does not indicate plural; rather it displays the highest position in the language. English, Persian, Hebrew, Arabic and many languages provide for the usage of "We" for the royal figure. It is helpful to note the same dignity is given to the person being spoken to in English. We say to someone, "You ARE my friend." Yet the person is only one person standing there. Why did we say "ARE" instead of "IS"? The noun "you" is singular and should therefore be associated with a singular verb for the state of being, yet we say, "are." The same is true for the speaker when referring to himself or herself. We say, "I am" and this is also in the royal plural, instead of saying, "I is."

When Allah uses the term "HE" in Quran it is similar to the above answer. The word "He" is used when referring to Allah out of respect, dignity and high status. It would be totally inappropriate to use the word "it" and would not convey the proper understanding of Allah being who Allah is; Alive, Compassionate, Forgiving, Patient, Loving, etc. It is not correct to associate the word "He" with gender, as this would be comparing Allah to the creation, something totally against the teaching of Quran.

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12. "Is 'Allah' the same god of the Jews and Christians?"

Yes. The word in Hebrew came from "El" and in Arabic from "Elh". The word for "god" (note the small 'g' in English) is "Elah". Compare this to "Eloi" and "Eli" in the New Testament.

The word "Allah" is the perfect word to describe the God of Jews and Christians as it does not permit gender nor plural. Therefore, when the word is used as in "Eloihim" or "Allahumma" (these would appear at first to be plural and/or female genders) it becomes clear it is the royal usage such as a king would use in referring to his royal station while make a decree of some type. The king would state, "We decree the following..." and he is actually talking about his royal position rather than plural status.

There is no word in English for the "God" of Israel, the "God" of Jesus. This explains why the spelling remains the same whether speaking of a false "god" or page idol and the "God" of Abraham or Moses or Jesus (peace be upon them). Note the use of the capitol "g" (G). This is the only way English can present a difference between the two. In the semitic languages it is easy to distinguish the difference between a "god" and "The God" due to the structure of the word itself.

Evidence for this is quite simple. Visit any motel or hotel and remove the Bible located in the drawer next to the bed (placed they courtesy of the Giddeon Society). Note inside the first few pages a reference to the translations of the Bible they have made into 27 languages. The second example they give is to the Arabic language of the passage in the New Testament from the Gospel of John 3:16. The verse begins in English; "For God so loved the world.." and in the Arabic translation the word

used for "God" is "Allah."

The Arabic Bible beginning with the Book of Genesis uses the word "Allah" to represent "The God" of Creation; Adam and Eve; Noah; Abraham; Ishmael and Issac and Israel. Page one of Genesis has the word "Allah" 17 times.

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13. "Is Allah going to treat Jews and Christians the same as Muslims?"

Answer:

Yes. Actually, the Jews and Christians who believed in Allah as One God and obey the commandments sent with their particular messenger (such as Abraham, Moses, Jesus, etc.) are mentioned many times in Quran:

These are the Verses of Allah: We recite them to you (O Muhammad peace be upon him) in truth, and Allah wills no injustice to the Alamin (mankind and jinns). 3:108
And to Allah belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allah. 3:109
You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad, peace be upon him and commandments with him] are the best of peoples ever raised up for mankind; you enjoin Al-Maruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah - and rebellious against Allah's Command). 3:110

Whoever believes in Allah, as One God and is trying their best to follow the most recent of the prophets, peace be upon them all, could well be a Muslim (submitter to the Will of Allah) and as such, it is up to Allah to be their Judge, just as He is the Judge in all matters.

Source

http://islamtomorrow.com/allah.asp

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